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AN ESTIMATE OF THE PRESENT AND FUTURE PHYSICAL, CIVIL, AND MORAL POWER OF THE WEST, INCLUDING THE COUNTRY WATERED BY THE MISSISSIPPI AND ITS TRIBUTARIES.

THE territory belonging to the United States, west of the Alleghany mountains, has been peopled with a rapidity, unparalleled in the history of any other country. It is little more than half a century since the first white settlements were made on the vast territory, watered by the Mississippi and its tributaries. In 1790, the population of all the Western States and Territories amounted to less than 150,000. Now it is computed to be nearly 4,000,000, a population greater than that of the United States at the period of the revolution. Should these States continue to increase with the same rapidity for a few years to come, they will possess *physical* and *civil* power sufficient to control the destinies of the American republic. This consideration renders their present condition and rising importance, a subject of peculiar interest, and strongly invites the attention of the Patriot and the Christian. No one, we think, who truly loves his country, and has a sincere regard for the spiritual interests of his fellow men, will be disposed to treat this subject with indifference, when he reflects, that on account of their extent of territory, mildness of climate, fertility of soil and inexhaustible sources of wealth, they are capable of sustaining a much lar-

ger population, than that of the most powerful nation of Europe.

We would, therefore, earnestly solicit the attention of our readers, to some remarks, connected with a statement of facts, on the several topics embraced in the subject which stands at the head of this article:—viz. The present and future Physical, Civil, and Moral power of the West.—We shall not enter into a minute detail of facts, but only present such prominent outlines of the subject, as will be deemed interesting to the patrons of this Journal, and to the public generally.

I. *Physical power.*—By the Western States we mean to include those which are situated between the Alleghany and the Rocky mountains, and are watered by the Mississippi and its tributaries. The territory which they embrace, including the territories of Michigan and Arkansas, contains, 528,000 square miles. It is only fifty-five years since the first English settlements, west of the Alleghany, were made in Kentucky. At various periods since, settlements have been made in most of the States belonging to the Western division. Thirty-eight years ago, the entire white population of all those States amounted, as we have said, by actual computation, to scarcely 150,000. Now they contain almost 4,000,000,—making a little over 7 persons to a square mile. Their ratio of increase for the last ten years, has been not far from 100 per cent. This ratio will probably diminish, as the country grows older, and those

checks of population increase, which ever exist in long settled states. But it is hazarding little to say, that in 1850 the Western States will contain a population larger than that of the other three great divisions of the United States.

Of their capability to support a population equal in density to Massachusetts no doubt can be entertained. The number of persons to a square mile in Massachusetts is 70. By recurring to the number of square miles of the Western States, it will be seen that with a population equal in density to Massachusetts, they will contain 36,960,000 inhabitants. The effective military force of a population of 10,000,000 may safely be estimated at 1,000,000. When, therefore, the Western States shall contain a population equal in density to Massachusetts, their effective military force will be nearly 4,000,000,—an army superior to that which can be brought into the field by the Autocrat of all the Russias. The above estimate is undoubtedly much too low. A moment's reflection will satisfy any one, that the Western States are capable of sustaining a much larger population, who takes into consideration the salubrity of their climate, the extent and fertility of their soil, the richness of their mines, and the facilities they have for working them, and the great navigable rivers and tributary streams by which they are watered, suited either for manufacturing establishments, or the purposes of commercial enterprise and activity.

In the preceding remarks no regard has been paid to the unorganized territory belonging to the United States in the valley of the Mississippi. When, therefore, those immense regions between the Alleghany and the Rocky mountains, shall be filled with a population equal in density to Massachusetts, their physical power will be greater than that of the mightiest nation now in existence.

II. *Civil power.*—By civil power is here meant, that influence which any division of our country possesses in

the national councils. Proceeding, then, upon the calculations laid down in the tables published in another part of the present number of the Journal, it will be seen that the civil power of this nation will soon be wielded by the people of the West. Divide the United States into four parts, Northern, Middle, Southern and Western. The present number of Representatives in Congress, from each of the divisions, is as follows.—Northern 39. Middle 67. Southern 64. Western 46. Whole number of representatives from the first three divisions 170. From the last 46. Under the present regulations the apportionment for a representative is 40,000. According to the best calculations that can be made, it is ascertained that in 1850 the population of the Northern, Middle, and Southern divisions of the United States will be 11,384,703; while that of the Western division will be 11,424,550. Should the rate of apportionment be the same then as at present, the first three divisions will have 267 representatives, and the Western 268, leaving the balance of power in favor of the West. The apportionment in future will no doubt, be much larger than at present; but upon the principle of equal representation, whatever the apportionment may be, the weight of influence possessed by the West will be the same.

In a little more than twenty years, therefore, the Western States will have a majority in Congress; and in fifty years, that majority will be overwhelming. Of course they will be able to control all the measures of the general government which are of great national importance.

The Constitution provides that Congress shall have power to lay and collect taxes, duties, imposts, and excises; borrow and coin money; regulate commerce; declare war; raise armies and make appropriations for their support; provide and maintain a navy; make rules for the government and regulation of the land and naval forces; to provide for the call-

ing forth the militia to execute the laws, repel invasions, &c.; and to promote the progress of science and the useful arts, &c. &c. But besides the power which the Western States will possess in Congress, they will be able to control the choice of President and Vice President, because they will be entitled to as many electors as they have representatives.

Add to this, the population which the unorganized territory will probably contain, and one glance will be sufficient to show, that the civil power of this government must at some future period pass into the hands of the people of the West. And that period is not far distant. Before the present generation shall have passed off the stage, the "star of empire" will have taken "its way westward," and the consequence will be either a blessing or a curse, just in the degree that virtuous or vicious principles prevail among the people.

III. *Moral Power.*—It is now generally admitted, that the stability of republican institutions must depend upon the intelligence and moral virtues of the people. "Knowledge is power," and the reverse of the proposition, that ignorance is weakness is true, only when the physical energies of men are not directed by an intelligent head. Knowledge can be productive of good only when influenced by virtuous principle; but wanting this redeeming quality, it may be, and often has been, used for the worst of purposes. And experience has shown, that even ignorance itself, is one of the most powerful instruments of evil, ever wielded by unhallowed ambition. Thus the blind devotion to their rulers of the ignorant serfs of Russia, would render that government in the hands of an ambitious leader one of the most formidable on the globe.

Now when we reflect that the Western States, according to the lowest estimate, are capable of sustaining a population of more than 40,000,000, we feel that their moral power must be great, either for good or evil, in proportion as intelligence or igno-

rance, virtue or vice, prevail among their citizens. We have before shown that in 1850 they will have a majority in Congress; and it is well known that the character of a representative ever corresponds with that of his constituents. If the people are industrious and virtuous, then their representatives will be men of a like spirit. But if ignorance, licentiousness of manners, and a disregard of religious obligation prevail in the community, then reckless demagogues, and abandoned profligates, will sit in the sacred hall of legislation; and ambition, and self aggrandizement, and love of power, will take the place of patriotism, and public spirit, and an unshaken attachment to the best interests of the nation. Where such a state of society exists, the elective franchise, which is the peculiar glory of America, will become one of its deadliest scourges. Nothing, therefore, can prevent a dissolution of the union, and save our free and happy institutions from utter subversion, but patriotism and intelligence directed, animated, and controlled by the purest moral principles, pervading all classes of people at the West. How shall this object be obtained? The Christian believes that 'righteousness exalteth a nation.' Not that righteousness merely, which is founded on the maxims of worldly policy, but "the righteousness which is of God by faith." The religion of the gospel is his only hope. Let this be generally diffused among the people, and it will make any community prosperous and happy. Wanting this life-giving principle, knowledge is vain, and patriotism a feeble barrier against the violent and headlong passions of men. Vices will spring up like weeds in an untended garden, and despotism will come in the might of the strong man armed. From the hot beds of luxury, and the sinks of pollution, a pestilential smoke will go up, and blot out the sun of our prosperity forever. The fate of other republics ought to have taught mankind this truth. Christians, we trust, have been taught it. It has been



engraven on their hearts, and "burnt in on their memories" by the terrific scenes, the blood and conflagrations of the French revolution.

Considerations such as these, make the present and future moral condition of the Western States a subject which demands the sympathies, the prayers, the exertions, and the charities of all who love their country, and rejoice in the prosperity of the Church. We do not mean to speak harshly or unkindly of our brethren at the West. We rejoice to think, that hundreds of good men are now laboring there to promote the temporal and spiritual interests of the people. Through the blessing of God upon their labors, they have accomplished much. But much, very much, remains to be done. Our object is not to reproach those who are already employed in the good work, but to arouse Christians to give them, not only the "aid of a cheering voice," but also to assist them in planting among our new settlements the institutions of learning, and the ordinances of the gospel. Hitherto difficulties, incidents to new settlements, have, no doubt, in a manner prevented the general establishment of such institutions. And the rapid increase of population, and the fluctuating condition of society has probably tended to perpetuate this state of things. But as the necessity for such institutions has become more urgent, the disposition to provide a supply has diminished. More schools and colleges efficiently conducted, and a larger number of educated ministers of the gospel, and a healthful tone of moral feeling, are, therefore, wanted at the West. The possession of these blessings would serve to dispel ignorance, check vice, and create a pure public opinion, favorable to sound morals and true religion. And now is the time for exertion. Let the sabbath breaking, the intemperance, the profaneness, the practice of fashionable murder, and the licentiousness of manners so generally prevalent at the West, as well as in some other portions of our country, proceed unchecked by

any counteracting influence for a few years to come, and the moral condition of these States will be truly deplorable. Ignorance will keep pace with vice, and vice will assume an aspect, ominous only of evil. Over this mighty mass of unsanctified intellect, either the "unsleeping spirit of popery" will attempt to erect its dark spiritual dominion, or infidelity will infuse the fiery elements of discord among all classes, till the whole mass will swell, and heave, and be as terrible as the breaking up of the great deep.

Says one who has resided among them, "Materials for a noble race exist at the West. The genius and rising capabilities of the people are now like those of a young giant, in all the wildness of his untutored strength and activity. The soil is almost boundless in extent, & as fertile as that of the Nile. There is no calculating the extent of their resources." Now we put the question seriously to Christians, whether they will neglect the opportunity here afforded them, of using their utmost exertions to plant the institutions of learning and religion in the Western States? There are at present at the West but few periodical publications, which exert an influence favorable to religion. These need to be established and sustained, until they become a medium through which the public mind can be addressed, and the influence of moral motives made to bear on the heart and conscience. No virtuous public sentiment now frowns the daring profligate into secrecy and darkness. There are doubtless exceptions, but we speak of the fact as it extensively exists. This sentiment must be created; and in order to effect it, the gospel must be preached, intelligence diffused, and infidelity met and refuted. And to this end *educated* ministers must be sent out; tracts, religious newspapers, and above all, the Bible must be widely circulated. And all this must be done by the present generation, or the golden opportunity will be lost forever. Let another half century



pass away in listlessness and inactivity, and the existing evils will have attained such strength as to bid defiance to our feeble efforts. The rich fields and pleasant vallies of the West, will then be given over to licentiousness and profligacy of manners not exceeded even in the great and guilty cities of Europe. Things, we fear, are fast tending to this result. The salutary, powerful influence of the Sabbath, is scarcely felt. A few years more, and the portals of revelation may be closed, and death proclaimed an eternal sleep. In the absence of moral restraint, the very freedom which we enjoy, accelerates this degrading process, as the stone from the mountain leaps with more maddening fury down the precipice if unobstructed, than when it makes its way through numerous impediments. The stagnant calm of despotism, even by the pressure of physical force, may retard, in a measure, the progress of vice, but in this free country it can only be restrained by a healthful public sentiment—a public sentiment made “vital in every part,” by the all-pervading influence of the religious principle. We therefore ask again, Shall this garden of our land become as a “field which the Lord has cursed,” or shall it be as the “mountains of Zion, where the Lord commanded his blessing, even life forever more?”

What a question for Christians to answer! Can they decide to sit down inactive when so much is depending upon their exertions? The souls, which will one day occupy the valley of the Mississippi, will amount to upwards of 40,000,000. Much depends, under God, upon Christians of the present day, whether they shall be intelligent, industrious, and virtuous freemen, and exert an influence favorable to true religion. What a mighty power they would bring into operation, should their influence be sanctified and made to bear on the great subject of evangelizing the world. There would then be no want of means. They would amply

pay back to our benevolent societies all that has been expended in their behalf. But more than this. They would come forward and engage with ardor in the great work of imparting life and health to the nations. Then would all parts of the nation go on hand in hand in the high career of religious enterprise, for which it seems to be designed in providence. And when, to use the language of another, “the light of such a hemisphere shall go up to heaven, it will throw its beams beyond the waves—it will shine into the darkness there, and be comprehended; it will awaken desire, and hope, and effort, and produce revolutions and overturnings until the world is free.”



The following paragraphs from a letter written by a devoted Missionary in the state of Illinois, may be properly inserted in this place, as containing the testimony and the reflections of an eye witness. The Letter was addressed to a student in the Theological Seminary at Andover.

“You have seen the late communication of ———. Much, he says, has been said of the wants of this growing empire West of the Alleghany. But the half has not been told you; nor can it be. Even the most ample survey that could be made by an ocular, personal examination of our waste places could not embrace the full extent of our necessities; FOR A NATION IS SPRINGING UP, WHOSE DESTINY IS TO BE GOVERNED, IN A GREAT MEASURE, BY THE CHARACTER OF THE PRESENT GENERATION. Could I write this last sentence with a sun-beam in the sight of all the churches, I should most certainly do it. I tell you, brother, that when I think of the moral power of North America, and think how much the moral state of the world depends upon it, I am almost suffocated with emotion. It will not do to trifle in this affair;—*this is the seed time, ‘THE PRESENT GENERATION,’* and the enemy is sowing tares whether we sleep or not: and if we are ac-

countable for the good we *might* do, as well as for the evil actually done,—up, be vigilant, and let us work with our might, and not be tasting a sugar-plumb, when we might be redeeming a world! Just ask the question, will not God furnish the means and instruments equal to the work to be performed? It is even too late, in the day of the Lord's mercies to ask such a question. Where then are 'the fearful and unbelieving?' —

"It is most cheering to hear of an increasing interest in the Western Mission, and not only interested but COMING; and so of Foreign Missions, not interested merely, but GOING."

"*I am anxious to be associated with you in labour.*" My heart bounds, my hopes are renewed, my brother, to be able to quote this from your letter. May God bless you, and direct those of your class who come with you, to such a decision as will give you a conqueror's hope in death, and a crown, with many a star of rejoicing in the day of the Lord Jesus!"



#### REV. PLINY FISK.

WITHIN the few years which have elapsed since the American Church first engaged in the cause of Foreign Missions, it has pleased the Most High to honor her, by calling into this noble service some of her most gifted sons. Numbers of them, whose names will ever be as ointment poured forth, after having with faith and patience performed the work of pioneers, have entered into their rest. Their holy example has been and will continue to be instrumental of invigorating the piety and calling forth the benevolence of multitudes of private Christians.

The Memoir of Mr. Fisk, recently published by his early friend the Rev. Mr. Bond, is strikingly calculated to arouse every minister and every missionary, to higher purposes and greater faithfulness.—At the period of his conversion, Mr. Fisk strongly manifested a spirit of self-denial, a determination to cast aside every hindrance

in his Christian course, and that desire to be useful which was his ruling passion; and from that time until the day of his death, these noble traits, with their attendant graces, shone brighter and brighter. He is a prominent example of the blessed effects of piety in promoting a man's usefulness. He possessed that most valuable of all mental endowments, good sense; to which were added readiness of mind, quick discernment, and a most amiable and cheerful temper. But it was his *ardent piety* which made him what he was. It was this, which called forth every power of his mind to the work of *doing good*. Wherever he went he was intent upon this one object, and without the least display—without appearing to know that he was more diligent than those about him, every observer saw that he was doing with his might what his hand found to do.

Deep as was the impression which he left upon multitudes in America, we are sure that none of those who loved and respected him before he left our shores, can follow him from step to step through the history of his missionary course, without feeling that respect rise into reverence. In the most difficult and perilous circumstances, he never lost sight of the great object for which he went forth; and never seemed to forget for a moment that the interests of those about him were immortal interests. In a country, distracted with both civil and religious contentions, he was a living epistle, known, read, and acknowledged of all men. The duties and afflictions of a Missionary life gave vigor and firmness to his Christian character, and it rose and expanded with surprising rapidity, until it pleased God to remove him to the general assembly and church of the first-born in heaven.

Mr. Fisk belonged to that class of indigent and worthy young men, who make their way to the ministry by great personal efforts, and by the benevolent aid of the Church. The following fact, incidentally mentioned by

him to a friend, strikingly illustrates his persevering self-denial. He was accustomed, while in college, to board himself. He carried his grain to mill upon his shoulders, and when it was ground consigned it to the care of a pious woman in the vicinity of the college. When she baked her own bread, she baked a loaf also for him. From her, he obtained a quantity of milk daily. "She called it a quart," said he, "but it was *large measure*." This bread and milk constituted his food, and the pitcher, bowl, and spoon his table furniture, for two years. The excellent woman who gave this "cup of cold water to a disciple" is supposed to be still living, and has no doubt experienced a rich "reward" for her kindness.



#### THE LATE DR. PAYSON.

WE introduce the name of this eminent servant of the Lord Jesus, in this place, not for the purpose of writing a description of his character, but that we may leave some testimony of his uncommon excellence on our pages, and that we may especially record our sense of the services which he rendered to that cause of benevolence which we are labouring to promote. The associations which are formed in our minds with this much loved man, are those which we connect with the names of Baxter, of Brainerd, and of Pierce. They are such as are awakened by the exhibition of ardent, deep-toned, all-pervading *piety*. No Christian could be in the society of Dr. Payson for half an hour, without being either reprov'd or edified. His conversation, prayers and preaching were richly imbued with that heavenly unction which seldom fails to exert a direct influence over the heart. Possessing a lively imagination, a quick perception, and a copious elocution, he illuminated, quickened, and warmed the minds of men, whenever he addressed them on the subjects of religion. The same spirit of *piety* appears in his writings,

and imparts to them an imperishable value.

From the formation of the American Education Society to the time of his death, he was not only one of its most active friends, but one of its ablest advocates. He saw, with a glance, the necessity of such an institution, and he gave it all the influence of his opinions, and example. The discourse, from which the following extracts are taken, was extensively preached during a laborious agency which he performed for the benefit of the Society. It was revised by himself a few months before his death, with a view to publication, and may be regarded as his *dying testimony and appeal* in behalf of the cause which it was intended to serve. To the humble and devoted Christian who has learned how to prize the privileges and hopes of the Gospel, it must ever prove a decisive argument for educating indigent young men of real piety and promise for the ministry.

#### *Testimony to the importance of the American Education Society.*

Without derogating from the importance of other benevolent objects which claim and receive the support of the friends of religion and mankind, it may be said with truth, that the object of this Society is second in importance to no other. Its success is essential to the success of every other object of a religious nature. The exertions of Missionary societies must be circumscribed and paralysed, unless suitable men can be obtained to be employed as Missionaries. The distribution of the Bible will effect but a comparatively small part of the good which it is designed and calculated to produce, if its contents are not explained by able and faithful interpreters, giving voice and utterance to its solemn truths, and pressing them upon the heart and conscience. Already are the Scriptures in the hands of thousands, who, were they asked in the words of Philip to the Ethiopian nobleman, Understandest thou what thou readest? would be constrained to reply with him, How can we, except some one should guide us? It is by *hearing*, rather than by reading the word, that faith comes. It is by the "foolishness of preaching, that it pleases God to save them that believe." But "how can they hear without a preacher? and how can they preach



except they be sent?" And who is to send them, if we do not? By educating pious, indigent youth for the ministry, we shall instrumentally send many into the vineyard of our Lord, who, without our assistance, will never enter it. We shall aid Bible and Missionary societies, by furnishing the former with skilful interpreters, and the latter with faithful labourers. In a word, we shall put in motion the means which God has appointed for the salvation of men; means which he will therefore crown with success.

Nor are these, though the principal, the only beneficial effects which the efforts of this Society are calculated to produce. They have a powerful tendency to promote the best interests of our literary institutions. I need not inform those of you, who are acquainted with seminaries of learning, of the many temptations to which the youthful student is exposed from examples of indolence and vice. Nor need I remind you of the anxiety, which parents often feel, while reflecting on the necessity of exposing their children to these dangers. Now, how much must it tend to remove the causes of this anxiety, to introduce into our seminaries, annually, a number of youth distinguished for morality, piety, and diligence in literary pursuits? It would be purifying these fountains. It would be tincturing the streams which are to flow through our country, with ingredients of the *river of life*. Should no other beneficial effects result from the efforts of this Society, these alone would be sufficient to repay abundantly all our contributions and exertions for its support.

Again, the rapidly increasing population of the newly settled portions of our country is soon to give them a preponderating influence in our national councils. They will soon make our laws. Is it not then inconceivably important, in a political as well as religious view, that the men who are to exert such an influence, should early adopt the principles, and form the habits, which belong to a truly Christian community? But this they will not do, if they are not furnished with the institutions of Christianity. It may be thought by some that the Society is designed to promote exclusively the interests of a particular denomination. But to this it will be a sufficient reply, that its patronage has been extended to young men of five different religious denominations, the natives of widely distant States, and dispersed through almost all the seminaries of learning in our country. Will it be said, that some of the youth patronized by the Society may prove unworthy of the assistance afforded them? This is doubtless possible: for what human plans and exertions are

not liable to be frustrated? But such is the care and precaution which is observed by those who are intrusted with the management of the funds, in selecting objects of patronage, that instances must be rare indeed in which the funds can be misapplied. The improvements which have recently been made in the system of the Society, by which a minute and faithful supervision is exercised over those who are patronized, in every stage of their education, renders this security still greater, and as great probably as the nature of the case admits.

#### *What a Christian can do.*

He who restores sight to one that is blind, not only gives him eyes, but does in effect give him the luminaries of heaven, the colours which adorn the earth, the beauties of nature and of art; in a word, all the benefits which the faculty of seeing imparts. So he who sends the gospel to the destitute, gives them Christ, gives them a Saviour, and all the blessings which that Saviour has purchased. O what gifts, what blessings are these to be dispensed with a mortal hand. Who will not spring forward with eagerness to share the privilege of dispensing such treasures? Who will not thank that God, who thus allows us to imitate himself?—to share with him the happiness of doing infinite good? Compared with this privilege, even the miraculous powers of the apostles, which gave sight to the blind, hearing to the deaf, and life to the dead, shrink into insignificance. We may place a Saviour, a heaven within the reach, not of one only, but of thousands. It may be fairly presumed, that every pious, indigent youth, who is educated for the ministry, will preach the gospel to at least a thousand souls. The question, then, whether a pious young man shall be prepared for the ministry, whether the means necessary for his preparation shall be afforded, comes to this; Shall a thousand immortal souls be favoured with the gospel, or possibly live and die, and perish without it? What a question is this for the consideration of accountable beings! Is there, can there be any doubt respecting the proper answer?

#### *The true value of riches.*

Again; reasoning from what has taken place within a few years, it is not perhaps too much to suppose, that every pious and well-educated youth, who is introduced into the sacred ministry, will be instrumental of the conversion and salvation of one hundred persons. These, in their turn, will prove instruments of converting and saving others: some of whom may also become ministers, and preach the

gospel to thousands after we are laid in dust. Thus the happy effects produced by one whom we assist to educate, like a river widening as it runs, will flow down to posterity, and produce consequences which finite minds cannot estimate. Compared with such results, how worthless, how insignificant does wealth appear! And yet, when employed in bringing about these results, how unspeakable is its value! Viewed in this light, it is the most valuable of all temporal gifts which Providence bestows: more valuable even than intellectual talents, or literary acquirements; since he who possesses it may call into the service of Christ greater talents than any one man ever possessed. He may exert a power over minds little less than creative. He may call from the poverty and obscurity in which it now lies, the most vigorous intellect; may develop its energies; cause its faculties to expand and brighten; and send it forth to promote, beyond all calculation, the glory of God and the happiness of men; he may thus prepare it to shine hereafter with a great multitude of others, as the brightness of the firmament and as the stars forever and ever. What, my hearers, is the building of a palace, a pyramid, or a city, in comparison with the erection of such a pillar as this in the temple of our God above?

Learn then, O learn, ye wealthy, the true value of riches! Learn it at the foot of Immanuel's cross. Learn it of him to whose words we have been attending; and who by that cross was crucified to the world, and the world to him. Were he now on earth and possessed of your wealth, to what end would he apply it? But the example is too bright for the imitation, almost too dazzling even for the eye of this cool, calculating age. Christianity, at least as she exists in our hearts, seems to feel, in common with men, the contracting influence of old age, and to have lost the sympathetic, compassionate ardour, which warmed her youthful bosom. O to see her once more in her pristine form, adorned with the beauty, and strong with the vigor of renovated youth; breathing that fervent benevolence which she inspired when she first descended from the bosom of Infinite Love; when, not wealth, but blood, was the price paid for the privilege of communicating her blessings to an ungrateful world; and when that price was paid by her disciples more cheerfully than a small portion of wealth is given now. Blessed be God, some symptoms of this desirable renovation begin to appear. Christianity, as it exists at the present day, resembles, in some

faint degree, Christianity as it glowed in the breasts of apostles and martyrs. But, brethren, let us strive to make the resemblance more perfect. Let us convince mankind that our heaven-born religion still glows with the ardour of youth, still breathes the angelic sentiment, *Glory to God in the highest; on earth peace, and good will to men.* And let us never forget, that our approximation to the standard of primitive Christianity, must be estimated by the degree in which we make Christ, and his cause, all and in all, and manifest a readiness to do all things, to suffer all things, and to part with all things for his sake.

We shall be excused if we add to the above, a few sayings of Dr. Payson, made in conversation with a friend a few months previous to his death, and which were taken down from recollection at the time, by the individual who heard them. The first was spoken *immediately*, upon being asked what message he would send to the young men preparing for the ministry under the patronage of the American Education Society. It contains a sentiment equally deserving the attention of every minister, and of every parent.

"What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your own thoughts and feelings? what care, what caution would you exercise in the selection! Now this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe every day and every hour by your instructions, by your spirit, or by your example, something which will remain and be exhibited for, or against you, at the judgment day!"

"There is greater depravity in *not repenting* of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to *weep bitterly*, as he did, when we have denied, is worse."

"The disciples returned to Jesus and told them all which they had done. This is a good rule for every minister and every Christian. Every night go to Christ, and tell him what you have been doing, during the day; and the motives which have influenced your conduct."

## IMPORTANCE OF THE GOSPEL MINISTRY.

An introductory Lecture delivered at the opening of the winter session of the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. Professor of Ecc. Hist. & Church Government in the said Seminary.

Most gladly would we place a copy of this Address, were it in our power, in the hands, not only of every theological student, but of every minister in the country. Dr. Miller argues the importance of the Christian ministry from the great fact, that **WHAT MINISTERS ARE, THE CHURCH WILL ALWAYS BE.** This fact he proves from the design of the office itself; from the testimony of Scripture; from the analogies and facts which pervade every species of society, and from history. Several very important inferences are then deduced and powerfully illustrated. The seventh is so appropriate to the object of the American Education Society, that we cannot refrain from giving it entire.

"From what has been said, it is evident, that, while we greatly need a much larger number of ministers; **WE STILL MORE URGENTLY NEED AN INCREASE IN MINISTERIAL ZEAL AND FIDELITY.** That there is real, nay, a most distressing deficiency in the *number* of labourers employed in the "great harvest," in almost every part of our country, every well-informed person knows to be a fact. Taking into view the missionary as well as the pastoral service, it is probably safe to affirm, that if we had a thousand able and faithful men, added, at once, to our present number of ministers, they might all be usefully employed. This, I am aware, is doubted by some, because they now and then, find a candidate for pastoral settlement, or for some other branch of evangelical service, unemployed. But the inference drawn from this fact is, undoubtedly, delusive. May it not be said of a *portion* of these unoccupied candidates, that they are **NOT WORTH EMPLOYING**? That they are so strikingly deficient in the most important qualifications as to be little if any better than none? And of the *rest*, that they are not willing to go where they are pressingly invited, and greatly needed? But if some, evidently wanting in the furniture requisite for instructing and edifying the people; and others, not willing to labour where they are called, are standing idle; does either case afford evidence that able, willing and faithful labourers, and even large

additional numbers of them, are not greatly needed? Certainly not. Every enlightened friend of religion, then, will pray without ceasing that **MORE LABOURERS** may be raised up, qualified, and thrust forth into the harvest. But the friends of piety ought to pray still more earnestly that all who are sent forth may be of the **RIGHT STAMP.** It is unspeakably more important that ministers be men of the **PROPER SPIRIT**, than that they be **VERY NUMEROUS.** Many people appear to speak and act as if it were desirable to obtain a large number of ministers of almost *any sort.* But, truly, this is a great mistake. Of what advantage is it to any church to add to her ministry a drone, an ignoramus, or a learned formalist? A thousand such additions to her clerical ranks would do her no good. *Good*, did I say? The more such ministers are multiplied, the worse it is for the church. They draw down upon her blasting and desolation, rather than a blessing. What the church needs is a greater number of pious, humble, and enlightened ministers, who *know how* to labour, and who *love* to labour, for Christ, and for immortal souls. One such man as *Brainerd*, or *Whitefield*, or *Tennent*, or *Martyn*, is worth fifty or a hundred of your cold, timid, indolent men, although they go through a formal round of duties, without any disreputable deficiency, and preach the truth, and nothing but the truth, every time they enter the sacred desk. One such man as the apostle *Paul*, has been, and may be again, the means of regenerating a nation; while scores or hundreds of men calling themselves ministers, but either bloated by sacerdotal pride, or paralysed by frigid indifference, may slumber through their miserable routine for years, without witnessing the regeneration of a single soul."



## ORIGIN OF THE DAY OF FASTING AND PRAYER FOR THE COLLEGES.

The interest, which is now so generally felt in the annual Concert of Prayer for Colleges and other literary institutions, induces us to give the following circular letter a place in the Quarterly Journal. It was the first communication of the kind, we believe, which was issued. The request was partially complied with at the time, and has since led to an extensive and nearly universal observance of the appointed season. The revivals of religion, which have so repeatedly followed



these united supplications sufficiently evince that the suggestion was one which God approves.

"REV. SIR,—The history of the Church of late years shows, that God delights to bestow great blessings in answer to the prayers of his people. Among the most interesting proofs of this, are the frequent and powerful revivals of religion, that have taken place in our Colleges. A concert of prayer for this special blessing has been observed on each sabbath morning, in many of the Colleges, for several years past. That this object may be more deeply and extensively felt, not only at the Colleges but among ministers and Christians generally, a number of the friends of Zion have agreed to set apart the 27th day of February 1823, as a season of fasting and special and united prayer, that God will pour out his Spirit on the Colleges of our country the present year, more powerfully than ever before. It is hoped, that in some form, most agreeable to themselves, the instructors and pious students of the Colleges, and the friends of religion in different parts of the country, will unite in this season of prayer. Notice of this proposal has already been communicated to the Colleges and Churches extensively."



#### OBJECTION TO EDUCATION SOCIETIES ANSWERED.

Extract from the First Report of the New Hampshire Branch of the American Education Society.  
Rev. Charles B. Haddock, Secretary.

"It is sometimes said, and we have reason to believe it is an argument a good deal relied upon by an intelligent portion of the community, that, in this case as in all others, an adequate demand for labour will infallibly call that labour into existence, and that, consequently, all attempts to multiply ministers, in any other way, have a direct tendency to withdraw an important class of men from spheres, in which they might be useful, and to place them where the public have no occasion for their services. If there be no fallacy in this reasoning, we are certainly ill employed; a large portion of the Chris-

tian world is ill employed; the best men of all ages have wasted time in idle prayer to the Lord of the harvest, "that he would send forth labourers into his harvest." If this reasoning be sound, it cannot be, that the labourers, in the days of Jesus, were few; they are never few, when equal to the demand of the people. And where do we read of any demand for Christian instruction among those who rejected and put to death the Great High Priest of our Profession, and nearly all whom He ordained to be the ministers of His Gospel?

But, in the first place, we reply to the objection, that there is evidently, very great difference between the clerical and other professions in the motives, which they hold out. From the prospect of wealth and political importance, the minister of the Gospel is entirely excluded. And such are the demands upon him as a pastor, that he has certainly no peculiar prospects of literary distinction. On the other hand, he is compelled to feel a kind of personal responsibility to the public, which a majority of young men must be reluctant to assume, and would find it difficult to sustain.

In the second place, there have always prevailed, and we trust, notwithstanding the dissemination of other views in some parts of the country, there will continue to prevail, ideas of the ministerial character, which prevent a vast majority of our educated young men from ever entertaining for a moment, the question, whether they shall spend their lives in preaching the Gospel. They feel, that it would shock them, and would shock the community, if without a character which they are conscious of wanting, they should approach to minister in the name of Jesus, at His public altars.

If, then, our object were only to answer the actual demands for ministerial labour, it is obvious, that the clerical profession must hold but a feeble competition with the other departments of professional life. But we entertain other views of the education of men for the Gospel Ministry. To this objection we reply, therefore,

In the third place, that the demand for ministerial labour is no proper measure of our obligation on this subject. The object of the Gospel Ministry is to elevate the moral character of men, to interest them in the truths, and duties, and hopes of our Holy Religion. And are these objects the less important, the more insensible men have become of their importance? Shall the moral health and salvation of the human family be sought with the less earnestness, because they are *dead* in

trespasses and sins? Are we to make no attempt to do men good, because they are so far gone in sin as to be insensible of their condition? Nor may it be said, that ministers can do no good, where the people are unprepared to employ them. It is their business to *prepare* men to esteem and remunerate their labours. It is by ministerial efforts, that men are excited to seek for permanent Christian instruction and the regular administration of the sacred ordinances.

By such efforts the first congregations were assembled, the primitive churches were gathered. By such efforts has been created nearly all the demand, which has been made, in all lands, and in all ages, for the preaching of the Gospel, since the ascension of our Lord. While Judea and Galilee, and all Asia were sleeping in forgetfulness of the duties which they owed to God, and the destinies which awaited them beyond the grave, here and there a man appeared in the name of Jesus of Nazareth, erected the standard of the cross, and sounded the trumpet of the Gospel. Around him were soon gathered a few individuals eager for instruction and rejoicing in hope. They spread the news from friend to friend, and neighbour to neighbour. Their example, their eloquence, their prayers, their new-created character attracted attention, won affection, carried home conviction. Friend after friend, and neighbour after neighbour was added to the Lord. Thus arose the churches which Paul planted, and which have left a glory upon Asia, beautiful and lovely in our eyes, through all the darkness of succeeding centuries. Exactly similar is the process, by which churches are organized and religious institutions established in the destitute portions of Christian lands. The domestic missionary goes into places, where the sacred ordinances are not administered, the Sabbath is scarcely observed, religion has almost no hold upon the minds of men. By little and little he interests a neighbourhood, introduces the habit of assembling for public worship, awakens a more and more general respect for the Gospel, and convinces the people that they must have among them the regular administration of the Christian ordinances.—Thus a town, long without suitable religious instruction, is enabled to enjoy and transmit to posterity the blessings of Christian worship and the pastoral care.

The objection we now contemplate is not new. It was made when the first society of this kind was established. And, if the Directors are rightly informed, it

was as strong then as it is now. Notwithstanding the numbers since educated for the ministry, there were as many of the clergy without employment then as there are now.—But, brethren, there is an actual demand for ministerial labour, which could not be answered, if every man who bears the name of a minister were qualified for his office and furnished with employment. Every Theological Institution in the country would still be annually called upon for more young men than it could possibly furnish. Our Domestic and Foreign Missionary Societies would still wait for laborers to be sent forth into the harvest.



#### SELF-EXAMINATION.

THE proper way to examine the heart is, to watch its movements while in action, and almost unsuspecting of the inspection. And the way to call forth the affections, is to turn the mental eye upon God, his works and word; upon Jesus Christ, his glorious character, his love, his compassion, his sufficiency and willingness to save.—And another way to make a holy heart beat perceptibly, is BY VIGOROUS ACTION FOR GOD. Many Christians, who doubt and fear concerning the existence of spiritual life in their souls, sit down with heavy heart and downcast eye, to feel their own feeble pulse; and while they sit inactive, and almost breathless, to catch the slow and feeble stroke, it always will be feeble; for vigorous action is as indispensable to a vigorous spiritual life, as it is in the animal system, to a vigorous tone. If a man were doubtful whether his vital organs were sound, how would he ascertain the fact? Let him not sit down, to watch, with hesitation and fear, the throbbings of the vital organ; but rather do with his might what his hand findeth to do, and action itself will bring its own evidence. The powerful throbbing of the great organ of life will soon convince him that the central energies are in order, by the blush of health, and muscular tone which their powerful action will send through the system. In like manner, let feeble, downcast, doubting Christians shake off their sloth, and rouse up to action. Let them read, and pray, and act for God with all their might, and the spiritual pulsation will rise, and a spiritual vigor will diffuse itself through the soul.—If Christians would act for God with more decision, they would not need a microscope to make their graces visible.

*Spirit of the Pilgrims.*

# POPULATION

## OF THE UNITED STATES.

There is no way in which the physical and moral power of the United States can be illustrated with more advantage, than by giving just views of its immense territory, and of its increasing population. The following tables have been prepared for this purpose. They furnish data for many interesting calculations, particularly as it respects the political and religious influence which must inevitably pass into the hands of the people of the Western States in a very short period.

**TABLE I.**

Showing the number of square miles belonging to each State and Territory; the population in 1820, with the number employed in agriculture, commerce, and manufactures, and the number of slaves; the population to each square mile; the number of representatives in the national legislature to which each State or Territory is entitled by the present laws; the ratio of increase, per cent., from 1810 to 1820, and an estimate of the population in 1828 of each of the four great divisions of the United States, according to the ratio of increase from 1810 to 1820. In the division of States and Territories, those are denominated "Western," which are watered chiefly, or entirely, by the Mississippi or some of its tributary streams.

		Square Miles.	Pop. in 1820	Pop. to sq. mile.	Employ- ed in Agricul.	Empl. in Com.	Empl. in Manuf.	Slaves in 1820	Rep. in Cong.	Incr. per cent.	Population in 1828 at this rate.
EASTERN.	{	Maine	32,600	298,335	9	55,031	4,297	7,643	7	30.4	
		N.Hamp.	9,500	244,161	26	52,384	1,068	8,699	6	13.8	
		Vermont	10,200	235,764	23	50,951	776	8,484	5	8.2	
		Mass.	7,500	523,287	70	63,460	13,301	33,464	13	10.9	
		R.Island	1,340	83,059	61	12,559	1,162	6,091	48	2	7.9
		Conn.	4,700	275,248	58	50,518	3,518	17,541	97	6	5.1
	Total	65,840	1,659,854	25	284,903	24,122	81,922	145	39	12.7	1,819,200
MIDDLE.	{	N.York	46,000	1,372,812	30	247,648	9,113	60,038	10,088	34	43.1
		N.Jersey	8,300	277,575	34	40,812	1,830	15,941	7,555	6	13
		Penn.	44,000	1,049,398	24	140,801	7,083	60,215	211	26	29.5
		Del.	2,100	72,749	35	13,259	533	2,821	4,509	1	.1
	Total	100,400	2,772,534	27	442,520	18,559	139,015	22,363	67	32.8	3,482,174
SOUTHERN.	{	Maryld	14,000	407,350	29	79,135	4,771	18,640	107,398	9	7
		Dist. Col.	100	33,039	330	853	512	2,184	10,425	0	37.6
		Virginia	64,000	1,065,366	17	276,422	4,509	32,336	425,153	22	9.3
		N. Car.	48,000	638,829	13	174,196	2,551	11,844	205,017	13	15
		S. Car.	28,000	502,741	18	161,560	2,588	6,488	258,475	9	21.1
		Georgia	62,000	340,989	6	101,185	2,139	3,557	149,644	7	35.1
		Alabama	46,000	144,317	3	30,642	452	1,412	47,439	3	442
		E. Flor.	50,000	12,000					1	1	
	Total	312,100	3,144,631	10	823,993	17,522	76,461	1,203,551	64	19.4	3,622,515
WESTERN.	{	Louisia.	48,000	153,407	3	53,941	6,251	6,041	69,064	3	100
		Mississ.	46,000	75,448	2	22,033	294	650	32,814	1	442
		Tenn.	40,000	420,813	9	101,919	882	7,860	80,107	9	61
		Kentuck.	42,000	564,317	13	132,161	1,617	11,779	126,732	12	38.8
		Ohio	39,000	581,434	15	110,991	1,459	18,956		14	152
		Indiana	37,000	147,434	4	31,074	429	3,229	190	3	500
		Illinois	55,000	55,212	1	12,395	233	1,007	917	1	351
		Missouri	60,000	66,586	1	14,247	495	1,952	10,222	1	236
		Ark. Ter.	121,000	14,273		3,613	79	179	1,167	1	1244
		Mic. Ter.	40,000	8,896		1,468	392	196	174	1	88
	Total	528,000	2,087,820	3	483,842	12,131	51,849	322,387	46	99	3,741,373
	Gr. Total	1,006,340	9,664,839	9	2,035,258	72,334	349,247	1,548,446	216	34	12,665,362



TABLE II.

Containing an estimate of the comparative growth and influence of the four Divisions of the United States. In this estimate minute accuracy cannot be expected, and is not pretended. A general view of the subject, grounded upon the relative progress of the different Divisions for the last ten or fifteen years but supposing a regular diminution in the ratio of increase, especially in the Western States, is all which is attempted. The population in 1820, and the average increase per cent. of the different divisions, for the preceding ten years, are given in the two first columns, that the reader may form his own estimate, if he choose. The proportion of slaves to freemen is supposed to continue the same as at the last census.

Divisions	Popula- tion in 1820	Incr. per ct. from 1810 to 1820	Rep. in Con.	Estimat- ed Pop. in 1830.	As- sum incr. p.c.	Rep. in Con.	Estimat- ed Pop. in 1840.	As- sum incr. p.c.	Rep. in Con.	Estimat- ed Pop. in 1850.	As- sum incr. p.c.	Rep. in Con.
Eastern	1,659,854	12.7	39	1,842,437	11	46	2,026,680	10	50	2,209,081	9	55
Middle	2,772,534	32.8	67	3,465,666	25	86	4,158,799	20	103	4,782,618	15	119
Southern	3,144,631	19.4	64	3,616,325	15	76	4,030,284	12	85	4,393,009	9	93
Western	2,087,820	99	46	3,966,858	90	93	7,140,344	80	167	11,424,550	60	268
Total	9,664,839	34	216	12,891,286		301	17,356,107		405	22,809,258		535

The average increase of the whole United States may be reckoned at 33 per cent. At this rate of increase the population of the whole country will be in 1830, 12,854,235; in 1840, 17,096,132; and in 1850, 22,737,855. The above estimate varies so little from this, that it may be regarded as a pretty correct view of the probable relative growth of the several Divisions mentioned. From this table it appears, that in 1830 the Western States, whose entire population thirty eight years ago, exclusive of Indians, did not amount to 150,000 will contain a greater number of souls, and be entitled to a greater number of representatives in Congress than either of the other divisions. In 1850, even supposing the present rate of increase to have diminished 40 per cent., these States will have a greater population, and a larger number of representatives in the national legislature than all the other Divisions put together. The present ratio of representation in Congress is, *one* representative for 40,000 freemen; five slaves are allowed to count the same as *three* freemen. As the population increases the ratio of representation will doubtless increase, the better to suit public convenience; but it cannot alter the *relative* civil power of either division.—The number of slaves in the Southern division in 1820, was 1,203,551;—in the Western division, 322,387.

TABLE III.

Showing the number of inhabitants which different sections of the territory of the United States would sustain, on the supposition that the population to each square mile should, on an average, become equal to that of Massachusetts, or of France, or of Great Britain. The first contains 70 inhabitants to the square mile; the second, 137; and the third, 180. The number to the square mile in the United States, in 1820, and the number in 1850, according to the foregoing calculation, is added.

Divisions.	Square miles.	Population when as dense as Mass.	Population when as dense as France.	Population when as dense as Gr. Britain.	Pop. to sq. m. in 1820	Pop. to sq. m. in 1850
Eastern	65,840	4,608,800	9,020,080	11,851,200	25	34
Middle	100,400	7,028,000	13,754,800	18,072,000	27	52
Southern	312,100	21,847,000	42,757,700	56,178,000	10	14
Western*	668,000	46,760,000	91,516,000	120,240,000	3†	17†
Unorganized	853,000	59,756,200	116,951,420	153,658,800		
	2,000,000	140,000,000	274,000,000	360,000,000		

NOTE.—In preparing the preceding tables, Messrs Morse and Worcester, with other authorities have been consulted. A different statement, in relation to the number of square miles is made in Finley's Philadelphia edition of Malte Brun's Universal Geography. In that the number of square miles in the States and organized Territories is estimated at 1,002,400. In the unorganized Territories as follows.—North West Territory 144,000.—Missouri Territory 930,000.—And the Columbia Territory 233,000,—making these Territories contain 364,000 square miles more than our estimate. Allowing this to be correct, it would vary the calculation in Table III. and make the ultimate superiority of the West still greater.

\* Including N. W. Territory.

† Not including N. W. Territory.

## STATISTICS OF THE COLLEGES IN THE UNITED STATES,

OBTAINED BY SPECIAL CORRESPONDENCE, BY THE SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

**TABLE I.**—Containing the proper title of each College; the place of its location; when founded; by whom founded; the name of the President; the number of academic instructors; the whole number of alumni; the number of alumni living; the number of alumni who have become ministers; the number of the same, living; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of professors of religion in each college; the number of indigent students assisted; the number of volumes in the college library and in the social libraries of the students.—In some cases the spaces are left blank for want of information.

NAME.	LOCATION.	when founded.	By whom founded.	PRESIDENT OR PROVOST.	No. whole ack. no. A- lumni	No. alum- ni liv- ing.	No. alu- mni min- ist.	No. Grad. in 1827.	Undergrad. 1827-8.					Stud. Prof. relig.	Indig. Stud. assis.	Vol. Coll. Lib.	Vol. Stud. libr'y.		
									Se. Ju. So. Fr. Tot.										
Waterville Col.	Waterville Me.	1820	Individuals	Rev. Jeremiah Chaplin, D. D.	5	41	39	16	14	12	5	13	6	36	11	4	1700	500	
Bowdoin Col.	Brunswick Me.	1794	The State	Rev. William Allen, D. D.	6	325	305	22	21	21	30	24	21	96	28	40	7000	4000	
Dartmouth Col.	Hanover N. H.	1769	Individuals	Rev. Bennet Tyler, D. D.	7	1493	1207	363	279	36	40	35	37	30	142	53	24	3500	8000
Middlebury Col.	Middlebury Vt.	1800	Individuals	Rev. Joshua Bates, D. D.	6	459	414	162	145	15	23	21	20	18	82	41	18	1800	2256
Harvard Univ.	Cambridge Ms.	1638	The State		15	4941	1842	1271	287	43	57	61	48	60	226		25000		
Williams Col.	Williamst'n Ms.	1793	State & Indi.	Rev. Edward D. Griffin, D. D.	7	658	555	196	175	31	18	18	29	21	86	34	13	2100	1030
Amherst Col.	Amherst Ms.	1821	Individuals	Rev. Herman Humphrey, D. D.	9	101	99	23	23	24	42	47	53	67	209	126	60	2200	2900
Brown Univ.	Providence R. I.	1764	Individuals	Rev. Francis Wayland, D. D.	6	1119	744	235	194	31	29	25	26	20	100	16	6	6000	5500
Yale College	New Haven Ct.	1701	Individuals	Rev. Jeremiah Day, D. D. L. D.	12	4133	2279	985	408	79	85	89	83	78	335	72	16	8000	6500
Washington Col.	Hartford Ct.	1824	Individuals	Rt. Rev. T. C. Brownell, D. D. L. D.	6	10	9			10	15	19	22	15	71	12	10	4000	1000
Geneva College	Geneva N. Y.	1825	Individuals		5	10	9	4	4	4	7	12	3	26	4	1	350	600	
Dickinson Col.	Carlisle Pa.	1783	Individuals	Rev. William Neill, D. D.	6					22	23	27	38	21	109	12	6		
Jefferson Col.	Canonsburg Pa.	1802	The State	Rev. Matthew Brown, D. D.	4	259	245	120	111	29	29	34	29	9	101	43	9	500	1600
Washington Col.	Washington Pa.	1806	The State	Rev. Andrew Wylie, D. D.	3	135	125	26	24	11	8	11	8	12	39	9	3	400	525
Western Univ.	Pittsburg Pa.	1820	The State	Dr. R. Bruce (principal)	4	29	29	5	5	7	9	10	14	17	50	7			500
Alleghany Col.	Meadville Pa.	1815	Individuals	Rev. Timothy Alden	2	10	10								12	1		7000	
Wm & Mary Co.	Williamsburg Va.	1691	Wm & Mary	Rev. Adam Emlpie	6										106		3	3400	600
Washington Col.	Lexington Va.	1812	Individuals	Rev. G. A. Baxter, D. D.		364	356	9	9	11	17	7	10	6	40	6	3	700	1500
Univ. of Georgia	Athens Geo.	1785	The State	Rev. M. Waddel, D. D.	7	180	163	8	8	19	28	29	31	14	102	40	6		
Miami Univ.	Oxford Ohio	1824	State & Con.	Rev. R. H. Bishop, D. D.	3						9	13	11	21	54	20			
Univ. of Nashville	Nashville Tenn.	1806	State & Con.	Rev. Philip Lindsey, D. D.	7	40				12	16	17	17	30	80		5		
Univ. of Ohio	Athens Ohio	1802	The State	Rev. Robert G. Wilson, D. D.	4					3	9	11	10	22	52	21	7		

(To be continued.)

† The columns will be footed in a future number when the Table is completed and a few of the blanks above are filled.

## NOTES.

*Bowdoin College.*—The Library of the Medical School contains 1500 volumes.

*Dartmouth College.* Efforts are now making to raise a large fund for the erection of buildings &c., and with very cheering prospects of success. The Social Libraries of the students contain a greater number of volumes than those of any other college.

*Harvard Univ.*—Of the undergraduates 78 are from Boston; 17 from Salem, and 15 from Cambridge: total 110. Whole number, 226. Number of professors of religion and of indigent students assisted, not known.

*Williams College.*—Beside 34 students who profess religion, several others are regarded as truly pious. The same remark applies to other colleges. In addition to 13 beneficiaries of churches or societies, there are a number of other indigent young men who receive assistance from the funds of the College in their tuition.

*Amherst College.*—18 members of the Freshmen class study the modern, in room of the ancient languages.

*Yale College.*—Arrangements are making, to remit the tuition of indigent young men under the patronage of benevolent Societies, who may resort to this College for their education. The situation of such young men, will be, hereafter, in this respect, as eligible at this College, as at any other. The alumni of the College have recently formed a society for raising funds, which promises to afford valuable aid.

*Washington College, Conn.*—In addition to those who attend a regular course of study, there are 16 students connected with the College, pursuing a partial course.

*Jefferson College.*—Prior to founding the College, the institution had been in operation as an Academy, and was the first of the kind established west of the Alleghany. While an academy, many students received an education, to the same extent as is usual in Colleges. Including those who received their education here prior to 1802, the whole number of ministers educated is 200. Of the graduates, 40 are now students in Theology, in different stages of their progress. This College has principally depended for endowment and support, on the religious community. About 6000 dollars have been given by pious individuals for the education of poor and pious youth. There are College funds, in addition, to the amount of 7000 dollars.

*Alleghany College.*—Serious embarrassments have been felt at this institution in

consequence of unexpected delays in the erection of buildings. These embarrassments are likely soon to be removed by the completion of a large and commodious edifice. The Library contains a collection of choice and valuable books. The undergraduates put down in the Table, are styled, Probationers, and become entitled to a degree when they have gone through the prescribed course of study.

*Western University.*—“Judge Wilkins President of the Board of Trustees. Dr. R. Bruce, Principal.” A new building is about to be erected, and a philosophical apparatus and library to be purchased.

*William and Mary College.*—Few of those who have completed their education have received a regular diploma, owing to peculiar circumstances. The college has suffered a long depression, but is now rising and its prospects are flattering. Of the 106 students put down in the table 54 are said to be in “the classical” and 52 in “the scientific” department. The number in the latter department has, in little more than a year, increased fourfold.

*University of Georgia.*—Franklin College, which is a term sometimes applied to this institution, is only the name of the buildings. There is no other college in the state.

*University of Nashville.*—Formerly called Cumberland College; not fully organized until Jan. 1825. The preparatory department contains ninety five pupils and three instructors.—“Poor and pious young men, of good natural talents, who intend to study divinity, and to become ministers of the Gospel, may, without distinction of sect or name, be received as students of this college at one half of the ordinary charges.”—*Extract from the Laws.*

*Miami University.*—“The permanent revenue of the Miami University is derived from a township of land granted by Congress. The College was opened in November 1824, and the first commencement was in Sep. 1826. Its annual revenue at present, from rents and tuition, is something about \$4,000. There are properly no charity students; a definite number is admitted without being charged the usual fees, but are required to act as tutors in the grammar school and the two lower classes in college. The body of the students are from religious families, and about 20 are professors of religion. Eight or ten of the graduates are now students of divinity.”

*Ohio University.*—Organized 1819 or 1820; but did not immediately go into complete operation. Six or eight ministers and as many lawyers have received their education here. Present prospects



of the College encouraging, the Institution being placed upon a good and regular footing. Two townships of land, (which now yield about \$2,900 annually), together with the annual tuition, constitute the support. An Academy connected with the University contains 34 students.

*General remark.*—In stating the number of "indigent students assisted," beneficiaries of Education Societies seem in some cases intended, and poor students generally in other instances.

Similar returns have been received from several other Colleges, but too late to be inserted in the present Number. These, including a more complete view of the number of students which each state sends to the various Colleges than has ever before been published, will be given in our next; also a table showing when the vacations and commencements occur in the several Colleges.—A statistical view of Theological Seminaries in the United States; and a continuation of the statistical tables of different religious denominations, will be given in the same number.

The publishers acknowledge the receipt of much valuable statistical information from the officers of several Theological Seminaries which will appear in the number for July. Those who have not yet returned the circulars forwarded, whether officers of Colleges or Theological Seminaries, are respectfully requested to do it by the 1st of June.

## QUARTERLY LIST

### OF ORDINATIONS AND INSTALLATIONS.

Rev. SAMUEL B. WITHERELL, ord. Evangelist, Cong. Norridgewock, Maine. Jan. 3, 1828.  
 Rev. Mr. HUBBARD, inst. pastor, Cong. Monson, Me. Jan. 16.  
 Rev. GEORGE SHEPARD, ord. pastor cong. Hallowell, Me. Feb. 12.  
 Rev. DATUS T. ALLEN, ord. pastor, Baptist. Industry, Me. Feb. 12.  
 Rev. JOSIAH T. HAWES, ord. pastor, Cong. Great Falls, Somersworth, N. H. Jan. 23.  
 Rev. OREN TRACY, inst. pastor, Bap. New London, N. H. Jan. 30.  
 Rev. JOSHUA DODGE, inst. coll. pastor, Congreg. Moultonborough, N. H. Feb. 27.  
 Messrs. ABRAHAM S. FRENCH, WM. FRENCH, and ZACCHEUS BENNET, ord. deacons Meth. Hawke, N. H. Feb. 21.  
 Rev. ASAHEL BIGELOW, ord. pastor, Cong. Walpole, N. H. March 12.  
 Rev. HORATIO FLAGG, ord. pastor, Cong. Hubbardston, Vt. Jan. 24.  
 Rev. BENJAMIN DOLBEAR, ord. evang. Craftsbury, Vt. Feb. 16.  
 Rev. WILLIAM HARLOW, inst. pastor, Cong. Chequawket, Barnstable, Ms. Nov. 14, 1827.  
 Rev. JAMES FITTON, WILLIAM WILEY, JOHN SMYTH, and JAMES ROONEY, ord. priests, Roman Catholic, Boston. Dec. 23.  
 Rev. PRESTON CUMMINGS, inst. pastor, Cong. Dighton, Ms. Dec. 26.  
 Rev. TYLER THATCHER, ord. Evangelist, Wrentham, Ms. Dec. 26.  
 Rev. JUSTIN EDWARDS, D. D. inst. pastor, Cong. Boston. Jan. 1, 1828.  
 Rev. JONATHAN ALDRICH, ord. pastor, Baptist, Dedham, Ms. Jan. 3.  
 Rev. MILTON BADGER, ord. pastor, Cong. Andover, South Parish, Ms. Jan. 3.  
 Rev. DUDLEY PHELPS, ord. pastor, Cong. Haverhill, Ms. Jan. 9.  
 Rev. SUMNER G. CLAPP, ord. coll. pastor, Cong. Enfield, Ms. Jan. 9.  
 Rev. HOWARD MALCOM, inst. pastor, Baptist, Boston. Jan. 9.  
 Rev. SAMUEL A. BUMSTEAD, ord. evang. Presb. Boston. Jan. 31.

Rev. SAMUEL PRESBURY, ord. pastor, Unitarian, Northfield, Ms. Feb. 27.  
 Rev. CHARLES I. WARREN, ord. pastor, Cong. Attleborough, Ms. Feb. 27.  
 Rev. WARREN BURTON, ord. past. Unitarian, Lechmere Point, Cambridge, Ms. March 5.  
 Rev. THEOPHILUS PACKARD, jun. ord. coll. pastor, Cong. Shelburne, Ms. March 12.  
 Rev. EDWARD R. TYLER, ordained pastor, Cong. Middletown, Conn. Dec. 27, 1827.  
 Rev. AUGUSTUS B. COLLINS, inst. pastor, Cong. Preston, Conn. Jan. 16.  
 Rev. BENSON C. BALDWIN, ord. pastor, Cong. Norwich Falls, Norwich, Conn. Jan. 31.  
 Rev. JACOB OSON (coloured man) ord. mission. to Liberia, Episc. Hartford, Conn. Feb. 17.  
 Rev. PETER LOCKWOOD, inst. coll. pastor, Presb. Chenango-Broom Co. N. Y. Dec. 5, 1827.  
 Rev. EDWIN HOLMES, ord. pastor, Ref. Protest. Dutch, Johnstown, Columbia co. N. Y. Dec. 19.  
 Rev. HORATIO WARNER, ord. evangelist, Baptist. Clay, Onondaga co. N. Y. Dec. 19.  
 Rev. GEORGE SPAULDING, ord. evangelist, Presb. Madison, Oneida co. N. Y. Jan. 9.  
 Rev. JEREMIAH WOOD, ord. evangelist, Presb. Albany, N. Y. Jan. 10.  
 Rev. JOSEPH STEEL, ord. evangelist, Presb. Albany, N. Y. Jan. 10.  
 Rev. ZENAS CHASE, ord. pastor, Baptist, Sweden, N. Y. Jan. 23.  
 Rev. ASHBEL S. WELLS, ord. evangelist, Presb. Utica, N. Y. Jan. 23.  
 Rev. JAMES H. THOMAS, inst. pastor, Presb. Canterbury, N. Y. Feb. 12.  
 Rev. ROBERT Z. WILLIAMS, ordain. evangelist, Baptist, Trenton, Oneida co. N. Y. Feb. 13.  
 Rev. J. S. C. F. FREY, inst. pastor, Baptist, Newark, N. J. Jan. 9.  
 Rev. JAMES ROMEYN, inst. pastor, Refor. Dutch, Six-mile-run, Somerset co. N. J. Feb. 3.  
 Rev. WILLIAM GRAGE, ord. pastor, Pres. Springfield, N. J. Feb. 3.  
 Mr. J. P. ROBINSON, ord. deacon, Episc. Philadelphia, Pa. Feb. 3.  
 Rev. HERBERT C. THOMPSON, ord. evangelist, Baptist, Richmond, Va. Feb. 3.  
 Mr. JARVIS B. BUXTON, ord. deacon, Episc. Elizabeth City, N. C. Feb. 3.  
 Mr. JOHN S. FIELD, ord. deacon, Episc. Charleston, S. C. Feb. 3.  
 Rev. STAUNTON S. BURDETT, ord. pastor, Baptist, High-hills-of-Santee, S. C. Dec. 9, 1827.  
 Rev. SAMUEL K. SNEED, inst. pastor, Presbyt. Springfield, Washington co. Ky. Dec. 1.  
 Rev. WILLIAM L. BUFFETT, inst. pastor, Presb. Atwater, Ohio. Dec. 5.  
 Rev. DAVID L. COE, ord. pastor, Presb. Charleston, Ohio. Jan. 16.  
 Mr. NATHAN STEM, ord. deacon, Episc. Worthington, Ohio. Jan. 16.  
 Rev. JOSEPH PEPOON, ord. evangelist, Presb. Ohio. Feb. 6.

Whole number in the above list 58

DATES.	
Ordinations . . .	43
Installations . . .	15
	58
OFFICES.	
Pastors . . . . .	34
Evangelists . . . .	12
Missionaries . . . .	1
Priests . . . . .	4
Deacons . . . . .	7
STATES.	
Maine . . . . .	4
New Hampshire . .	7
Vermont . . . . .	2
Massachusetts . . .	18
Connecticut . . . .	4
New York . . . . .	10
New Jersey . . . .	3
Pennsylvania . . . .	1
Virginia . . . . .	1
North Carolina . .	1
South Carolina . . .	2
Kentucky . . . . .	1
Ohio . . . . .	4
DENOMINATIONS.	
Congregational . . .	20
Presbyterian . . . .	12
Episcopal . . . . .	5
Baptist . . . . .	10
Methodist . . . . .	3
Dutch Reformed . .	2
Unitarian . . . . .	2
Roman Catholic . .	4

## QUARTERLY LIST

OF

## DEATHS

*of Clergymen and Students in Theology.*

- Rev. JOSEPH LITCHFIELD, æt. 78, Cong. Kittery, Me. Jan. 28. Pastor fifty years.
- Rev. SAMUEL HUTCHINSON, Buckfield, Maine. March 16.
- Rev. FEDERAL BURT, æt. 39, Cong. Durham, N.H. Feb. 9. Ed. N. H. Observer.
- Rev. EPHRAIM SAWYER, Baptist, New Haven, Vt. Oct. 14, 1827.
- Rev. JAMES BAILEY, æt. 77, Baptist, Sheffield, Vt.
- Rev. REUBEN DODGE, æt. 55, Baptist, Stow, Vt.
- Rev. JOEL BRIGGS, æt. 71, Baptist, Randolph, Ms. Jan. 18. Pastor forty years.
- Rev. GEORGE OTIS, Episc. Cambridge, Ms. Feb. 25. Rector of Christ Church.
- Rev. JOSEPH LYMAN, D. D. æt. 78, Cong. Hatfield, Ms. March 27.
- Rev. LATHROP ROCKWELL, æt. 59, Cong. Lyme, Conn. March 14.
- Rev. JOHN R. ST. JOHN, æt. 45, Cong. East Lyme, Conn. March 28.
- Rev. PETER COLLINS, æt. 57, Methodist, Collinsville, N. Y. Dec. 12, 1827.
- Rev. JOHN YOUNGLOVE, æt. 39, Presb. Brunswick, N. Y. Dec. 29. Very suddenly.
- Rev. ORIN CLARK, D. D. æt. 40, Episc. Geneva, N. Y. Jan. 24. Rector Trinity Church.
- Rev. JAMES WHYTE, æt. 32, Salem, N. Y. Dec. 13.
- Rev. JOHN BASCOM, Presb. Lansing, N. Y.
- Rev. SAMUEL BLATCHFORD, D. D. æt. 60, Lansingburgh, N. Y. March 17.
- Rev. JACOB F. RANDOLPH, æt. 72, Bapt. Plainfield, N. J. Jan. 18. Pastor 30 years.
- Rev. PETER D. FROELIGH, Ref. Dutch, Aquackanok, N. J. Feb. 19.
- Rev. JOHN CORNELISON, æt. 58, Bergen, N. J.
- Rev. ROBERT RUSSELL, æt. 50, Easton, Pa.
- Rev. WILLIAM ELDRED, Episc. Pennsborough, Pa. Jan. 16.
- Rev. JOSEPH EASTBURN, æt. 80, Philadelphia, Pa. Jan. 30. Seamen's friend.
- Rev. SAMUEL S. KENNARD, æt. 28, Methodist, Philadelphia, Pa. Feb. 15. Pastor Wesleyan Church.
- Most Rev. AMBROSE MARECHAL, æt. 60, Rom. Catholic, Baltimore, Md. Jan. 29. Archbishop of Baltimore.
- Rev. JAMES TURNER, æt. 69, Presb. Bedford co. Va. Jan. 8.
- Rev. WILLIAM MAFFIT, æt. 59, Fairfax co. Va. March 2.
- Rev. FLEET COOPER, æt. 79, Baptist, Sampson co. N. C. Jan. 28. Pastor 59 years.
- Rev. MARTIN ROSS, Baptist, Perquimans co. N. C. Feb. 2. Pastor 40 years Beth. Ch.
- Rev. WILLIAM BROWN, æt. 69, Baptist, Person co. N. C. Feb. 23.
- Rev. JOHN LEVERMAN, æt. 43, Methodist, Augusta, Geo. March 4.
- Rev. RICHARD NEALY, æt. 28, Methodist, Tellico, Tenn. March 1.
- Rev. JOHN FIELD, æt. 48, Washington, Mississippi. Aug. 7, 1827.
- Rev. ELISHA ANDREWS, Baptist, Jackson, La. Nov. 24.
- Rev. SALMON GIDDINGS, Presb. St. Louis, Missouri. Feb. 1.
- Rev. TITUS T. BARTON, æt. 62, Illinois. Oct. 31, 1827. Suddenly.
- Rev. SAMUEL T. SCOTT, Vincennes, Indiana. Dec. 30.
- Rev. WILLIAM HENDERSON, Shelby co. Kentucky.

Total 38.

## SUMMARY.

AGES.		
From 20 to 30 . . .	2	Vermont . . . . 3
30 40 . . .	3	Massachusetts . . . 3
40 50 . . .	4	Connecticut . . . . 2
50 60 . . .	6	New York . . . . . 6
60 70 . . .	5	New Jersey . . . . 3
70 80 . . .	6	Pennsylvania . . . . 4
80 90 . . .	1	Maryland . . . . . 1
Not specified . . .	11	Virginia . . . . . 2
Sum of all the ages specified . . .	1535	North Carolina . . . 3
Average age . . .	57	Georgia . . . . . 1
		Tennessee . . . . . 1
		Louisiana . . . . . 1
		Missouri . . . . . 1
		Illinois . . . . . 1
		Indiana . . . . . 1
		Kentucky . . . . . 1
		Mississippi . . . . . 1

## DENOMINATIONS.

Congregational . . .	4	
Presbyterian . . .	6	
Baptist . . . . .	9	
Methodist . . . . .	4	
Episcopal . . . . .	3	
Dutch Reformed . .	1	
Roman Catholic . .	1	
Not specified . . .	10	

## STATES.

Maine . . . . .	2	
New Hampshire . .	1	

## DATES.

1827 August . . .	1
October . . . . .	2
November . . . .	1
December . . . .	5
1828 January . . .	9
February . . . . .	7
March . . . . .	8
Not specified . .	5

## AMERICAN MISSIONARIES.

- Rev. JOHN GAMBOLD, Moravian, Spring-Place, Cherokee Nation.
- Rev. WILLIAM LOWRY, Indiana. Drowned Feb. 11, crossing White river.
- Rev. ARD HOYT, Willstown, Cherokee Nation.—March 18. Very suddenly.
- Rev. ELNATHAN GRIDLEY, Caissaira, Cappadocia, Asia. Nov. 1, 1827. Miss. in Palestine.
- Total 4

## STUDENTS IN THEOLOGY.

- Mr. JOHN GARRET, jun. Æt. 28, Greenwich, N.Y. A graduate of Geneva College.
- Mr. GEORGE HUNTINGTON, Æt. 21, New York city. March 25. A member of the Junior class in Andover Theol. Sem. from Rome, N. Y.
- Total 2

*Whole number in the above list 44.*

## DOMESTIC CORRESPONDENCE

AND

## INTELLIGENCE.

*Formation of Societies for Prayer, and for raising funds in aid of the American Education Society.*

There is no more encouraging indication of the growing prosperity, and future triumph of the cause of the Ed. Society, than the increasing spirit of prayer which is manifested in its behalf by the pious in different parts of the country. Societies are rapidly forming among males and females, whose object is to observe the Monthly concert on the Tuesday afternoon and evening immediately following the first Monday in the month. They are

rising up in the true spirit of obedience to the great command, "Pray ye the LORD of the harvest;" and their faith and hope are sustained by the assurance, that when HE shall give the word, great will be the company of them that publish it.

Letters have been received during the last quarter from Woburn, Ipswich, Sturbridge, Belchertown and Uxbridge, Mass.; from Rindge, N. H.; from Norwalk, Ct.; and from the western part of the state of New York. The following particulars will be read with interest by those who desire that labourers may be sent forth into the fields, white unto the harvest.

#### *Woburn.*

Two hundred and forty seven persons have been received into the Congregational Church, in little more than a year; ten stand propounded, thirty more are subjects of christian hope, and numbers in addition attend the inquiry meetings. The revival has continued two years, and is every week adding new triumphs to the cause of Christ. One of the first fruits of this powerful work of divine grace has been to throw a decisive influence into the scale of temperance and of general morality; to awaken an active spirit of benevolence; and to elevate the tone of piety. Not less than *seven* circles for prayer have been formed in different neighbourhoods, three of males and four of females, agreeably to the plan proposed by the Directors of the American Education Society in a circular address, published in July last. The members of these circles contribute, in aid of the Society, at the close of each meeting, and one concert will probably raise sixty dollars annually. A number of young men, subjects of the work, are about commencing a course of education for the ministry. The same cheering influence has been felt also in the Baptist church in the place.

#### *Sturbridge.*

In the year 1812, twenty females united and formed themselves into a society for prayer and benevolent effort, and agreed to meet on the 1st Tuesday in each month. Their first funds were appropriated to aid indigent and pious young men in obtaining an education for the ministry. The Secretary of the Society, in communicating the above, says; "A circumstance which has been noticed by us with special interest in the late history of the American Education Society, is the *Concert of*

*prayer*, held on the same day, excepting when the month begins on Tuesday, on which our Society has been accustomed to meet for prayer. For fifteen years we have been in the habit of assembling with one accord, on said day, not knowing of any similar associations that united with us. We now feel our hands to be strengthened, and our hearts encouraged, in knowing that many will come together, at the same time, with whom we can unite our supplications in behalf of the same great object."

#### *Western District of New York.*

The Rev. James Eells, Corresponding Secretary of the Western Education Society writes, "The plan proposed by the American Education Society of forming Female Auxiliary Societies for observing a Monthly concert for the Education cause, and for raising five dollars or more annually for the Education Society, we design to carry into effect extensively in this section of the country. Nearly *thirty* Societies are already formed on this plan, and we believe that one or more can be established in almost every town."

We say again; we feel encouraged by these tidings. Friends of Zion! continue as you have begun. The scenes of the Judgment and the retributions of eternity will unfold the mighty influence of your prayers.



#### PRAYER FOR UNCONVERTED MINISTERS.

A correspondent writes as follows upon this subject.

"Cannot something be done for the conversion of a multitude of ministers who have already taken upon themselves the sacred office of preaching to others, while they themselves are ignorant of the plan of salvation through the atoning blood of Christ, and are preaching error for truth, and denying the Lord that bought them? And now, I would inquire why it is that this class of ministers are not made the subjects of fervent and effectual prayer. Ought they not especially to be remembered by all Christian churches in our concerts of prayer for colleges? These men, above all others, are placed in a most solemn and awfully responsible situation."



#### THE PIOUS SONS OF MISSIONARIES.

Few applications for patronage will ever be received by the Directors of the



American Education Society with deeper interest, than those which are made by devoted missionaries of the cross for their pious sons, who would emulate the zeal and self denial of their fathers. One such application was made a short time since by a faithful missionary, whose death, alas! we have been called unexpectedly, and with heartfelt grief, to record in the present number of our Journal. Such youth are preeminently, children of the Church; and while the friends of the Education Society have any thing to impart, they will always have a resource to which they can go for the means of qualifying themselves for the ministry. To our missionary brethren in Pagan lands, or in destitute portions of our own country we would say, pray without ceasing for the conversion of your sons—plead with importunity that they may have such a *spirit* as will fit them to be devoted ministers of Christ, and the Education Society will take them at your hands, and having educated them for the sacred office, send them back, if the Lord will, to stand up in your places, and to carry on the work which you have begun.



#### THE SPIRIT OF CHRISTIAN DEVOTEDNESS INCREASING IN THEOLOGICAL SEMINARIES.

We have long been convinced, that the impulse which has been given to benevolent enterprise, must be accompanied with a corresponding increase of holy zeal in theological students, or half the good which is anticipated will never be realized. To them it belongs, in a great degree, to *execute* the designs which the benevolence of Christians has formed, or is forming, for the salvation of mankind. No institutions are more interesting to the friends of religion, in this view, than Theological Seminaries. If the standard of piety here is low, a dark cloud rests on our prospects, however bright and luminous our sky may be in spots. If a country is to be defended or conquered, an efficient *army* is no less necessary, than a

vigorous public sentiment, or a wise and patriotic cabinet. Every well wisher to the kingdom of Christ will feel new confidence and joy, when he learns that the young and rising soldiers of the cross are evidently growing in devotedness to their Master, and preparing for severe labours in his service. The following resolutions, *unanimously* adopted by the members of the Theological Seminary at Andover, at a late meeting, are offered as proof of this assertion. It expresses no more than *facts* justify us in believing is felt. We add it to similar evidence which has of late been furnished by the members of several Theological Seminaries.

*Resolved*, that the members of this Seminary view with lively emotion the increasing efforts which are made by the Church to advance the cause of Christ in the world; and that the loud and reiterated calls for ministers of the Gospel to supply the wants of the destitute at home and abroad, present affecting and powerful claims upon the attention of all who are preparing for the ministry, and urge home the question, 'Lord, what wilt thou have me to do?' with new energy.

*Resolved*, that it is peculiarly incumbent on the members of this Seminary at the present time, to sustain and cherish that spirit of Missionary enterprise which has distinguished the Institution from its foundation; and for this end, to cultivate an increasing spirit of self-denial, holy zeal, and devotedness to God.

*Resolved*, that while we hear of the death of many faithful and devoted Missionaries who once were members of this Seminary, we still see no cause of discouragement, but rather increasing motives to follow after them, to fill their places, and, if need be, to fall in the same noble effort of invading the kingdom of darkness, and of spreading the triumphs of the cross.

*Resolved*, that we do most conscientiously hold ourselves in readiness to go wherever God in his providence may call us, and that we will carefully endeavour by much prayer, and serious inquiry, to ascertain the path of our duty."



#### QUARTERLY VIEW OF THE STATE OF RELIGION IN COLLEGES.

Since our last record on this subject, the day so extensively consecrated to prayer for the Colleges, has passed. A deep interest has been evinced, and the

question, whether God will hear and answer prayer, has been once more put at issue. It would not, indeed, follow that God will not answer prayer if no revivals should exist in the Colleges, for how often is it the case that Christians ask, and receive not, because they ask "amiss?" Should it appear to the eye of God, that the suppliants, mistaking the true ground of confidence, are relying upon *their prayers*, more than upon *HIM*, it would be a sufficient reason why they should be humbled by disappointment. A Catholic might as well hope to be heard and answered for counting his beads, as a Protestant for saying his prayers, if his dependance is placed on these. We must be prepared to *feel* as well as to believe that in God *only*, is our help, or we are not in a proper frame to receive an answer to our prayers. Is there no danger to be apprehended on this ground, in our intercessions for Colleges? May there not be, so much leaning upon an "arm of flesh," as to defeat our hopes? May not pious students and instructors take so much encouragement from the *fact* that Christians are extensively praying for them, as to lessen *personal* responsibility and to relax *personal* effort? And may not Christians place so much dependance upon the *interest* which they believe others take in the subject, as to engage but very imperfectly in the performance of duty themselves? Whatever destroys *personal* feeling and responsibility, in such a case, has a disastrous influence. For what one is, all may by the same process, easily become. So that the machinery may be perfect, while the moving *power* is wholly inadequate, or absolutely wanting.

We are not without some fears that causes like these exist in the present instance. There are indications for good in several of the Colleges, but nothing like a great and powerful revival has yet taken place, so far as we can learn, in any of them. The intelligence which is most cheering is from Yale and Amherst Colleges. In the former, there was more than usual solemnity soon after the late concert. In the quarterly letter of the beneficiaries, dated April 14th, they state, "Though we cannot say that this Divine Agent has been operating in all his power and glory; though we cannot look about us and recognise multitudes of our once thoughtless companions, now as heirs of the heavenly inheritance; yet we rejoice in being able to say that the Lord has been in the midst of us, and brought here and there one to the knowledge of himself. Seven or eight of our number we believe give evidence of having passed from death unto life, and a few others are more or

less concerned for their souls.—We have reason to believe, that the Lord has not forsaken us,—that he is yet waiting to be gracious—and that if the Church does but "hold forth the word of life" by a holy example,—if Christians unite deep humility and a sense of dependance on God with vigorous and decided Christian effort, we shall witness great things. We have many things to encourage us. Many are willing to listen, to Christian conversation, and are ready to attend meetings of inquiry. The work of God continues in the City also with increasing interest, which we trust will have a favorable influence on the members of the Institution."

In Amherst College the prospect is animating. An officer of the College writes, under date of April 5th, "I hardly dare to mention it, but there is at this moment an unusual degree of feeling on the subject of religion in college. A few of the impenitent are serious. Pray for us, and engage all who love Zion to pray for us." More recent information represents the seriousness as extending, and as having already issued in the hopeful conversion of two members of College.

In several other colleges, the pious students are much engaged. Communications from some of them state that the influence of the late concert has been obvious and salutary.



#### QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOCIETY.

The Board of Directors held their quarterly meeting on the 9th inst in Boston. Much important business was transacted, and arrangements were made for extended operations. *Thirty Four* additional young men were taken upon the funds, and the usual appropriations made to about two hundred beneficiaries, although the Treasury has been overdrawn nearly *a thousand dollars*. The pledge which has so often been made, we rejoice to say, is about to be taken in earnest, and the friends of a pious and educated ministry are to decide whether it shall be redeemed. Suitable applicants will not be wanting, and if those whom the Lord of the Harvest has made his stewards do not withhold their substance *now* that it is pressingly called for, the number of educated and devoted Missionaries and Pas-

tors will be increased many fold in a short time. The question "Who will go for us," will be answered by a host, each exclaiming *Here am I, send me.*

The Board have revised their system of Rules, and ordered the same to be widely circulated. From these it will be seen that the restriction in regard to members of Theological Seminaries now in the 2d or 3d year of their course is removed, and any such student who sustains the character required, and conforms to the rules, may apply for patronage.

The duties of the Secretary having become very numerous and arduous, the Board authorized their Executive Committee to obtain an Assistant, with the view, especially, of enabling the Secretary to devote more time to the business of organizing Branch and other societies, collecting funds, and visiting the young men under the patronage of the Society.

It was also voted, that Legacies and donations of 500 dollars and under, which may hereafter be made to the Society, instead of being passed to the *permanent* fund as formerly, shall be added to the *contingent* fund for immediate use, unless the donors shall give them a different direction.



#### TO THE COMMITTEES OF SUPERINTENDENCE OF SCHOLARSHIPS.

Those who have been appointed by the subscribers to Scholarships, to make the annual collections until the Scholarships shall be completed, will please to bear in mind that very much is depending upon their prompt and faithful attention to the trust committed to them. No contributions which are made to the American Education Society can be more certainly or permanently useful, in proportion to their amount, than those which constitute Scholarships. With one such Scholarship the Society hope to educate, upon its present plan, not less than forty ministers of the Gospel in a century. Our friends and helpers who are engaged in establishing such foundations will readily believe that

we are looking to their efforts with no common concern. A glorious and animating prospect is before us. It will not be long, before we shall reap, and our fellow labourers also, an abundant harvest, if we faint not.



#### *The Congregational Church in Lowell, Mass.*

It will be recollected that at the last meeting of the Board of Directors of the Amer. Ed. Society, a vote was passed in which the Directors engage to carry forward in his studies one young man for the ministry, with the annual sum of seventy five dollars. In a few days after the meeting, the Young Men's Education Society of Boston resolved to furnish the means of educating *thirty* young men at this rate. The Congregational church, recently gathered in Lowell, and under the pastoral care of Rev. G. C. Beckwith, have adopted the following resolutions, in which the members engage to raise the means for carrying forward one beneficiary. They are inserted in the hope that other churches will follow their example. "If," says the Pastor, "we can support *one* young man, nearly every other church in the state can do the same, and many churches are better able to support *thirty*." Are there not five hundred pastors who could in a few months secure the adoption of the same or similar resolutions, and thus without the difficulty and expense of employing Agents to solicit their benevolence, furnish the American Education Society with the means of receiving *five hundred* additional young men under their patronage? Fathers and Brethren, we need your help. Only give to this cause the comparatively small degree of attention and labour which is necessary to carry these resolutions into effect, and in a few years you will each of you have given to the world a fellow labourer, whose success may equal, if not exceed, the good which you hope to accomplish by a life of personal exertion. The question whether you will make the attempt, is one on which the salvation of hundreds and even thousands of souls may now be suspended. Can you willingly decide it in the negative without an effort?

"*Resolved*, that this church cordially approve of the object of the American Education Society, and of the proposition recently made by its Board of Directors relative to the support of beneficiaries by churches.

*Resolved*, that we will endeavour to



raise the sum of seventy five dollars annually, for the support of one beneficiary, according to the proposal above agreed to.

*Resolved*, that this sum be raised in such ways as may from year to year be found expedient, and paid over to the Treasurer of the American Education Society, [or Branch, or Auxiliary, as the case may be] before its anniversary.

*Resolved*, that the Pastor communicate a copy of the above resolutions to the Secretary of the American Education Society."



*Another Bright Example set by Christians in the Western District of New York.*

Much as the world is indebted already to the active and fearless spirit of benevolence which exists in this portion of our community, it is, we doubt not, to be far more indebted. The pious and well directed zeal which could devise a plan for filling the land with Bibles, in a few months; which could contrive to impart new energy to one of the oldest, best conducted, and most efficient missionary societies in the Union, and which is now successfully calling around the standard of the Sabbath, the friends of morality and religion from one end of the country to the other, it was not believed would rest till it had made a corresponding effort to multiply the instruments on which it must, under God, ultimately and mainly rely for the accomplishment of its leading object. We were prepared, therefore, to hear of a Convention held for the express purpose of devising "a plan by means of which *every young man of piety, indigence, and suitable promise within the Western Districts of this State*, might be assisted in the whole course of his education, academical, collegial, and theological, while preparing for the Gospel ministry." This is taking hold of the work in earnest. It is supplying the country with ministers, as Monroe County, of unfading memory, was supplied with Bibles. Let the same resolution be judiciously, but efficiently, and with prayer to God, followed up in every part of the country, and the work is done. The convention referred to, met at Auburn on the 15th of Feb. The Western Education Society is to be modified at its approaching Anniversary at Utica, on the last Wednesday of April in such manner as to consist with this extended system of operations.

*Presbyterian Education Society of Kentucky.*

A Society, of the above name, was formed

a short time since, which has inspired fresh hopes in the hearts of many friends of religion in Kentucky. Hon. Benjamin Mills, President. 7 vice Presidents. Rev. James K. Burch, Cor. Sec'y, Danville Ky.—Michael G. Youce, Treasurer. 24 Directors, 12 Clergymen and 12 Laymen, and an Executive Committee of 7. First annual meeting to be held at Danville, on the Monday after the 1st Wednesday in Oct. 1828. The Executive Committee we are glad to see are determined to rest their claim to patronage on *facts*. Their address, with quotation marks, is neither more nor less than the "Important question answered by facts," published in our last No. p. 42.

*Canada Education and Home Missionary Society.*

A Society with this double title was formed at Montreal, Dec. 20, 1827. It will direct its efforts "to educate pious young men for the Gospel Ministry; to assist Congregations that are unable to support a stated minister; and as far as practicable to send the Gospel to the destitute in both Provinces." The X. article of the Constitution declares that "appropriations to beneficiaries and feeble congregations shall be made in the form of loans, without interest: which however may be converted into a permanent grant; and the obligation to refund, cancelled at the discretion of the Board of Directors." We have not been favoured with a list of officers, but understand from the Boston Recorder, that they are a President, two Vice Presidents, a Secretary, a Treasurer, who with seven others constitute a Board of Directors. The Rev. J. S. Christmas is one of the Directors.

**TWELFTH ANNIVERSARY.**

The 12th Anniversary of the American Education Society will be held in the City of New York, on the second Thursday of May at such hour as shall be notified in the public papers at the time. It is expected that the Society will meet for the election of officers at the Rooms of the American Tract Society in the afternoon, and that the public meeting will be held in the Brick Presbyterian Church in Beekman St. in the Evening. Members of the Society residing in Connecticut, New York and New Jersey are very *specially* requested to attend.

*Receipts into the Treasury of the American Education Society from January 1, to March 31, 1823.*

## DONATIONS.

Boston, Mary Ann Gibson	1 00
A friend	25
Young Men's Aux. Ed. Society	1060 00
Emily Higgins	1 50
Fem. Ed. Soc. Boston & Vicinity	150 00
Berlin, Fem. Ed. Society	4 35
Beverly, Fem. Ed. Soc.	12 00
Charlestown, a friend by Rev. W. Fay	10 00
Charleston, S. C. Rev. John Dixon, by Joseph Tyler	15 09
Fitzwilliam, N. H. Fem. Ed. Soc.	13 60
Fitzburg, by a member of Rev. Mr. Putnam's Soc. in remembrance of a deceased daughter	1 00
Ipswich, South. Br. Fem. Soc.	12 00
Lowell, Rev. Mr. Beckwith, by Willis & Rand	5 00
Lebanon, Ct. Mrs. Ely, widow of Rev. Zebulon Ely of Lebanon, by W. T. Williams, Esq.	100 00
Longmeadow, Fem. Ed. Soc. by Eunice Colby, Sec'y	6 00
Milford, N. H. John Blunt	5 00
Middlesex Aux. Ed. Soc. by Lemuel Shattuck, Treas.	100 00
Monson, A. W. Porter	5 00
Marshfield, Azel Ames, by D. Noyes	10 00
Norwalk, Con. coll. at Mon. Concert by George St. John, in part of \$60 to be raised	3 00
New York, Hon. Richard Varriek	100 00
Newbury, from two friends, by Rev. Leonard Withington	3 00
Quincy, Mr. Spear	2 50
Richmond, Rev. Edwin W. Dwight, by Rev. Louis Dwight	20 00
Son of Old Hampshire	7 50
Worcester Co. Rel. Char. Soc. by Rev. J. Goff, Treas.	50 00
Coll. at Month. Concert by Do.	27 10
West Newbury, coll. on Thanksgiving day, by Rev. Mr. Couch	12 75
Fem. Ed. Soc. 2d Par. by H. Sanger, Treas.	10 06
Westminster, by a friend	1 00
Woburn, Female Praying Society	5 00-1753 61

## ANNUAL SUBSCRIPTIONS.

Norfolk, Conn. Mrs. Sarah Battelle	5 00
Mr. Stephen Goodhue, for 1827-8	10 00-15 00

## LIFE SUBSCRIPTIONS.

Boston, Rev. EDWARD BEECHER, by Ladies of Park-street Cong.	40 00
Danvers north parish, Rev. MILTON PALMER BRAMAN, by ladies of his society	40 00
Grafton, Rev. MOSES C. SEARLE, by Fem. Char. Society	40 00-120 00

## INCOME FROM SCHOLARSHIPS.

The Vose Scholarship, of Thomas Vose, one year's interest	60 00
The Cutler Scholarship, of P. Cutler	40 00
The First Dorchester Scholarship, of Rev. Dr. Codman, 6 mo's int.	30 00-130 00

## INCOME FROM OTHER FUNDS.

Dividend on U. S. Bank Stock	105 00
Balance of an old Note	18 57
Interest on Money loaned	17 03-140 60

Received into the Treasury \$2159 21

## NEW HAMPSHIRE BRANCH.

Donations from individuals and societies	\$120 06
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## MAINE BRANCH.

Augusta, A. Redington, a donation	2 00
J. Bridge, jun. B. Davis, J. Gage, ann. \$2 each	6 00
Gardiner, R. H. Gardiner, annuity	2 00
	\$10 00

## CONNECTICUT BRANCH.

Weathersfield, from Ladies, interest on Henry Stillman Schol. by Miss E. Williams	67 20
London, from a few individuals, mostly of Exeter parish, to constitute Rev. Daniel Waldo a life member	30 00
Greenwich, to constitute Rev. Isaac Lewis a life member	30 00
Interest on Money loaned	31 05
Do. on Lavenham Schol. by J. R. Woodbridge	9 00
	\$167 25

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Brown Emerson Scholarship, Salem, 2d pay.	213 60
Dartmouth Schol. Hanover, N. H. in part	188 98
Dwight Schol. Boston, in part, 2d payment	285 28
Greenwich Schol. Greenwich, Ct. 2d pay't	443 00
Wisner Schol. Boston, in part, rec'd Oct. 1, 1827, and omitted in last Journal	195 00
First Dorchester Scholarship, by Rev. John Codman, D. D. of Dorchester	1000 00
Henry Stillman Scholarship, in part by Dea. T. Stillman	50 00
Lavenham Scholarship, by J. R. Woodbridge	50 00
Linsley Scholarship, by Ladies of So. Society	17 70
New Haven Young Men's Schol. by J. Cross	150 00
— Scholarship, from a number of Gentlemen in Norwich, by H. Strong, Esq.	99 00
Portland, — Scholarship, by Ladies and others	1000 00
	\$3692 56

## LEGACIES.

From the late Mrs. Meriam of Oxford, Worcester co. Mass.	\$83 33
Total in the above lists	\$6232 41

## Clothing received during the Quarter.

Ipswich, from So. Branch Fem. Soc. 2 prs. Socks.	
Fitzwilliam, N. H. Fem. Ed. Soc. 12 yds Blue broad-cloth, and 4 prs. Socks.	
Providence, a bundle of Shirts.	

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

WILLIAM ROPES, Esq. Treas. of Do. Boston.—Donations to be left, *for the present*, at No. 45 Central Wharf; or, if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Rev. LEONARD BACON, Sec'y, of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, No. 144 Nassau-st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JOHN BRADISH, Esq. Treas. of Do. Utica, N. Y.